

Some thirty years ago I published a little book, which
perhaps some of you may call N. E. - The publication led to
a great deal of correspondence and has made possible for children
to be kept on the line indicated, & this correspondence has
now begun, now twenty years ago, that we
all know - The Parents Union Club.

III

C:

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Having touched upon the nature of knowledge,
~~the inherent~~ need of knowledge, ~~inherent~~
~~in human beings~~ the rise of all questions
 a persons in proportion as they ^{have} ~~possess~~
 or lack ~~with~~ knowledge. The ^{highest} ~~most perfect~~
 provision we make for conveying knowledge
 - its ~~difficulties~~ ~~successes~~ ~~to~~ ~~consequence~~

444 ~~Confusions~~ - Will you allow me of opportunity
 to continue my argument by discussing
 some of the errors we make in our conception
 of knowledge.

We have been very busy about education. ^{promising}
 sickly organs or more - diligently digging, ^{perhaps}
 watering. But there is something amiss with
 our tree of knowledge, its fruits both good &
 evil are of a mean crabbed sort with
 so little to choose between them that
 superior persons find it hard to determine
 which is the good & which, the evil. ^{as a matter}
^{of fact} the want of both. To examine ^{the individual}
 would be a long process, but ^{let me} take one
 a venture: is it not true that a ~~rather~~ ^{small} ~~number~~
 of voraciously ear-marks our ^{generation}
 of this to some tilt, ^{and} ^{that} ^{as} ^{we} ^{have} ^{been} ^{taught} ^{up} ^{to} ^{think},
 as we have been taught up to think, ^{our} ^{education} ^{is} ⁱⁿ ^{fact} ^{that}
 our education is in fact ^{this} ^{is} ^{our} ^{education}

persuaded when he wakes up to this heretofore
 power to him of involuntarily reasoning that his
 conclusions are not necessary truth, but ^{rather} ~~that~~
 that he who reasons without knowledge is like
 a child playing with edged tools. ^{But is it not} ~~But~~ ^{is it not} ~~is it not~~
 his reason, he acquiesces in this the other freedom. ^{of spiritual things}
 B. has thought apathy, or scorn, or fear,
 Cloud. B. 169

If the manners & the destinies of man are shaped
 by his knowledge, perhaps we may inquire
 further into the nature of that essential entity we
 call knowledge. Matthew Arnold helps us by
 a beautiful classification which appeals to common-
 sense. — knowledge of God, knowledge of man, & knowledge
 of the natural world, or, as we should say, Divinity,
 the humanities, & science, but — I think we may
 go further & say that letters, of first — as I said
 before, the main content of knowledge, ^{constitute} ~~form~~ ^{constitute} ~~form~~
 the container — the wrought-silver, the exquisite ear,
 even the alabaster pot to hold the contentment.
 If a man cannot think without words, if he
 who thinks with words will certainly express his thoughts
 in speech or writing, what can we think of the
 unsophisticated but profound feeling of all
 classes? The sketches of ordinary women alone
 does not come to us thought is the last thing
 it is meant to express, the perfect ^{perfect} ~~perfect~~

could; the utility of scientific discoveries does not appeal to the highest best that is in us, though it makes a pretty vigorous & general appeal to our lower avidities.

But the fault is not in science, that mode of revelation ^{which is} granted to our generation, may we reverently say? - but in our presentation by means of facts & figures & demonstrations that means no more to the ^{human} observer than the perfect demonstration of the laws of the universe & the magnificent reach of the laws unfolded. The old Hebrew who laughed us that "Bread corn is bruised . . . because his God doth instruct him & doth teach him," glorified life. Coleridge ^{has} revealed the innermost secret, whether of science or literature -

The man who would write for us about the boundlessness of wireless telegraphy - how brief it was a discovery, a revealing of that which was there & had been there all along, might make our hearts burn within us. No doubt there are some scientific books as inspiring as great poems - but science is waiting for its literature; & though we cannot live in shameful ignorance & must get what we can out of the ^{unfathomable} ^{open} ^{to us} science as she is taught - leaves us crumb in thought & heart's feeling.

By way of being told in tones of great approval that it
 is propitius not to cast blame on this or that sector
 of the community, that even in the presence of
 a step in individuals we are all to blame, and partly
 because we believe it because our fathers have told us, thus
 require a that the prophets humble themselves before God
 & bemoaned, each his exceeding great sin
 in the sin of his people. We are much in
tempter under our chastisement, but we are
Wagner, etc. that extend, insincere. Perhaps
 our duty is to give and serious thought
 to the problems of our national life. But we
shall come to realize that man does not
 live by bread alone; we may perceive
 that 'bread' (or cake!) is our sole spinal
to two percent. open to all persons of all classes: that we
 might even lose our sense of any values excepting
money values; that our young men are
attracted to a career
in proportion as there is money in it to pay.
 Nothing can come out of nothing, higher being
 the children of the nation on cordless hopes
 at low ambitions. need not be surprised
 that every man pleads his own highest
needs of life. We recognize and often, when the
 shoe pinches, that the nation is in the throes of a
 revolution, but - do we take trouble to find out what

for my men
 under program
 that to be
 parents.

"The cause of the 'industrial
 movement' & the correct attitude of the public
 towards it are ~~not~~ ^{not} ~~correctly~~ ^{correctly}. The revolution which is
 in progress may, it seems to me, develop
 on either of two lines: the men may get
 more "humbler franchises" they could, but at
 the loss of "spiritual things" - ~~that~~ ^{such as} the
 character for fair play, straight dealing - loyalty
 to contract, which we like to think of as ^{inherent} ~~distinct~~ ^{inherent}
 Englishness. But what about the warning, that these
 same "humbler franchises" - ~~minimum~~ ^{ways, schedules,}
 rates & the rest, will be likewise lost? Under
 Unionism is our new thing; centuries ago
 & for centuries, as we know, England & Europe were
 under the dominion of those states within the
 state - the trade guilds. At this distance of time
 we can afford to admire them for the spiritual
 things to which they held fast; their religion
 of amercement, the thorough training they afforded
^{their} apprentices & the obligation every member
 of a guild was under to use just weights &
 measures & to turn out first-rate work of
 whatever kind. But, and this is the danger, these moral
 safeguards, the tyranny of the guilds became in-
 supportable, & they disappeared ~~with them~~ ^{with them} out
 the limits of things are larger & serviceable. (Only)
 any dream of stateliness, again, offers now

gives in her due good supply, in this case,
of the proper good of the mind.

I have plucked at Knowledge's words the
threefold distinction suggested by one who speaks
with authority, & have contended that, even if
Knowledge is divisible, the vehicle by which it-
is carried is not indivisible, ^{what it is}
generally impossible for the mind to ^{receive} ~~settle~~ Knowledge
as ~~glance~~ ^{glance} ~~gives~~ a look, except through the
channel of letters.

But the medieval mind had, as we know, a
more satisfying conception of Knowledge
than the modern mind has, ^{as I} ~~as I~~
~~am aware~~ ^{as I} ~~was~~ ^{was} ~~of~~ ^{of} Knowledge is to us,
~~as I am aware~~ ^{as I am aware} ~~of~~ ^{of} ~~its nature~~
a thing of chords & patches, Knowledge of Part
& of Part, with of ~~having~~ ^{having} gaps between, the
Reformer had a more argued conception, I
shall venture to quote further from a typical
passage to which I referred in my last letter: -
(Co. xviii. pp. 24, 25, 26.)

The scholastic medieval mind, probably working
on the scattered hints which the Scriptures give &
worked out a sublime Filosofia della Religione,
Cattolica, pictured, for example in the famous
Cathedral fresco painted by Simone Martini, &
Gaddo Gaddi (Pisan - ^{his time} ~~the~~ ^{as it is} ~~now~~) is ^{implied}

pipnans

But ^{in this light} Knowledge is and longer divided & secular, great & trivial, practical & theoretical. All Knowledge, dealt out to us in ^{such} portions as we are ready for, is sacred. ^{Knowledge} beautiful & whole, a great unity embracing God & man & the universe, but having many parts which are not comparable with one another in the sense of less or more, because that all are necessary & each has its function.

Great as perception, but knowledge, the mind of man owes to each. There is an air & the lungs. The mind lives & breathes upon by means of knowledge, eloquence, facts, ~~facts and~~ ~~a state of~~ ~~deprived of~~ this necessary atmosphere.

That, it is not for a man to choose, "I will learn this, or that, the rest is not my concern; still less is it for parent or schoolmaster to limit a child to less than he can get at of the whole field of knowledge, for in the domain of mind, ^{is not} ~~there is~~ ^{no} ~~no~~ master at least as much as in that of morals or religion. It is not for a man to know little or much, right well, any more than to know to know or not as he will. He has to know, as he best can, the things ~~as he best can~~.

mind in apprehending knowledge, such is in fact relative, & does not exist for any person until that person's mind acts upon the ~~subject~~ ^{subjected matter} presented to it. "Why will ye not understand?" is the expected & profound query that meets the Gospel.

That is what is the matter with us as a nation, we do not understand; our working people only but-educated men & women employ fallacious arguments, mistake prejudices for just judgments & platitudes for ideas. Yet he argued that the failure is due less to ignorance than to insincerity; "I should reply that insincerity" is commonly due to ignorance; the debased intelligence cannot see clearly.

A review in the Times Library Supplement comes timely to my aid: - "The note of modern Germany Lordaldene finds in the fact that, while its spirit is highly concrete & practical, it is based on foundations of abstract knowledge;" "orderliness" (says Lordaldene) becomes easy when first principles are clearly defined. Dr. Burford also, in the same volume, "Germany in the Nineteenth Century," speaks of "the peculiarly important part played by abstract thought in the making of modern Germany." We English have an uneasy admiration of Germany

As a nation which has worked out its own
 salvation on certain philosophic principles:
 it would be just & right ^{to ask} ~~to apply the same~~
 the "route" prescribed for its neighbors. But
 Constitution is not "his", nor are our ailments
 identical; but - we also must look for our
 panacea in abstract knowledge: the difference
 will may be only that we shall investigate
 further into the source of knowledge & apply the
 remedy with a more adequate conception of
 first principles. "The day is unto them that know,"
 but knowledge is by no means the facile
 acquirement of those who ^{are ignorant of the nature} "seem to pass word
 to know; ^{but who} they do pass & do not know."
 I would not be understood as passing
 strictures upon the ^{best of the} educational work we
 are doing; it is impossible to go into an
 elementary school without being profoundly
 impressed by the competence of the teachers & the
 intelligence of the children. I have already paid
 tribute to Public Schools, & should like her
 to add a word of affectionate & hearty appreciation
 of the High School girl as I know her - a person
 quite undeserving of the slings & darts of uncharitable
 criticism too freely aimed at her. We have not yet
 arrived at a good starting place, but we are many